

The Author:

1. Does not give his name in the Gospel or in the Acts.
2. Luke is named 3 times by Paul as his companion in Rome
Col 4:11 Philemon 24:2 Titus 4:11
3. Common name Lucanus Lucius
4. Is called the beloved physician Col 4:14

 shortened name is used by slaves
 slaves were sometimes physicians
 may have been freed slave
5. Accompanied Paul on his second missionary journey... went on with him to Macedonia

It may have been Paul's strange malady that caused him to contact Luke. There was a medical school at Tarsus, where Paul was from. He may have known Luke there. There is a good possibility that Luke was contacted in a professional capacity and was converted by Paul.

Purpose of the Writing:

1. addressed to "most excellent theophilus"
 term implies a Roman official
2. may have been directed to the Roman world
 he took pains to show that Jesus was not a political
 agitator or disturber of the peace.
3. It has been suggested that the writings were to be used by
 "theophilus the lawyer" to defend Paul before Nero. This
 would explain why the Acts leave off without giving an account of
 Paul's last days.
4. The creative impulse was upon him: "It seemed good to me to write"



Digitized by the Internet Archive
in 2026 with funding from
CLIR DHC Grant 2026-2028

<https://archive.org/details/2174.07.28>

Contents and Sources:

1. The preface 1:1-4
2. The birth of John the Baptist and of Jesus 1:5- 2:52
3. Preparation and early ministry of Jesus 3:1- 7:50
4. The extension of the ministry of Jesus, his transfiguration
8:1- 9:50
5. Incidents on the Journey to Jerusalem 9:51- 19:28
6. Jesus' last days, crucifixion, resurrection, ascension 19:29-24:52

Sections 1, 2 and 5 are found in essentially the same form in only Luke. For sections 3, 4 and 6, he had Mark and "Q".

Characteristics:

1. St. Luke's symbol is the ox. This sacrificial animal implies atonement and that is what this gospel conveys, "mercy to the penitent"
2. literary masterpiece
 - pen portraits: Zacharias, Elizabeth, Simeon, Zaccheus, the Good Samaritan, etc.
 - artful presentation: walk to Emmaus, parables
 - legal defense of Paul before Agrippa
3. Universal gospel
 - Jesus is savior of all people Greeks, Romans, gentiles
 - carries genealogy back to Adam
 - (Matthew carries it back only to Abraham)
 - birth proclaimed to all people 2:10,11
 - Simeon proclaims revelation to the gentiles 2:32
 - "and all flesh shall see the salvation of God 3:6
 - Jesus mission is to seek and save the lost 19:10
 - (Matthew records "the lost of Israel" 10:6)
4. the most human of the gospels:
 - message is presented through personalities
 - story of Jesus nativity and childhood
 - sermon in Nazareth "Good tidings to the poor"
 - beatitudes---social righteousness
 - Jesus prayer on the cross for pardon for his enemies
 - incident of the penitent thief
 - Jesus is the sinners friend
5. the gospel for women:
 - more prominence is given to women
 - motherhood of Elizabeth
 - motherhood of Mary
 - piety of Anna
 - the ministering women
 - Mary Magdalene
 - Martha and Mary
 - the women who sympathized with Jesus on the way to the cross

Characteristics (contd)

6. Good News of love

lost things restored

Lost sheep

Lost coin

Lost son (prodigal)

God is concerned

anticipates our needs

responds to our cries for help

kind to the unthankful and evil

merciful to sinners

Date:

Suggested dates

63 AD

75-80 AD

100 AD or later

63 AD

breaks off without telling fate of Paul

does not mention Nero's persecution

75-80 AD

describes destruction of Jerusalem (70 AD)

"many" had written narratives concerning acts and
sayings of Jesus

(Important dates to consider

Paul's arrival in Rome 60 AD

Nero's persecution of Christians 65 AD

Destruction of Jerusalem 70 AD)

100 AD or later

hardly possible

Pauline epistles were written by then--

they would have been taken into account.

Persecution and destruction would have been
included more.

The author of the Third Gospel: Philem., vs. 24; Col. 4:14 (cf. vs. 11); II Tim. 4:11; Luke 1:1-4. There are good reasons for believing that Luke, the physician and co-worker of Paul, was the author both of the Gospel which bears his name and of the Book of Acts. The following evidence points to his authorship of the Third Gospel: (a) He is acquainted with Palestinian geography and with Jewish history, parties, customs, and thought as reflected in the Gospel itself. (b) He is a zealous, liberal-minded Christian with Pauline tendencies. (c) Early church tradition mentions him frequently as the writer. (d) The use of many technical medical terms shows his medical training. Read the foregoing passages from Paul's letters.

The preface to the Third Gospel; Luke's reasons for writing: Luke 1:1-4. Read Luke's own statement concerning the literary and historical situation out of which this book arose (1:1-4). Give unusually careful thought to the various points here stated: (a) Many other narratives of Jesus' life were already in existence. (b) These narratives were based upon the direct statements of Jesus' personal companions. (c) None of these accounts fully meets the need of Luke's day, in his opinion. (d) Luke himself had not known Jesus, but had taken the testimony of those who had been with Jesus. (e) He had, however, carefully investigated the sources of his information before accepting them as reliable. (f) He wrote to help furnish Christians a more accurate knowledge of their Lord's life. Hitherto they had received oral training, or had gained their information from what Luke regarded as inadequate accounts of the Christ's deeds and words. Observe, in the following analysis, with what care our author has tried to locate Jesus' actions and teachings; and how, although he uses Mark as one of his most reliable sources, he yet changes it frequently, in the conviction that he is now producing the most complete and accurate gospel in existence.

The birth, childhood, and youth of John the Baptist and of Jesus: Luke 1:5-2:52. Luke has here made use of a special source, found in none of the other gospels; and judging from the many peculiar Hebrew phrases, so unlike Luke's usually smooth Greek, he has obtained it largely by translation from some Jewish-Christian (Aramaic) narrative. Notice with what tenderness and reserve our physician-author touches upon these most sacred experiences in the lives of two noble women, especially the happy meeting of Mary and Elizabeth and their long visit in the humble Judean home (read vss. 5-25, 26-38, and 39-56). Cf. Mary's psalm (vss. 46-55) with that of Hannah (I Sam. 2:1-10), composed under very similar circumstances. Note again with what pride Luke records the marvels connected with the birth of the great prophet John, 1:52-80.

Luke's beautiful story of the entrance of the Christ into the world (2:1-39) and the one record that we have of his boyhood (2:40-52). What are the chief interests of Jesus and his most prominent characteristics as revealed in this story of his boyhood? Does Luke feel that all of the foreshadowings of these early days have been richly fulfilled in the public life of the Christ as it is known to him when he writes his gospel?

Preparation for Christ's public work: Luke 3:1-4:13. Refer to the analysis and read section by section. Notice that Luke finds himself able from other sources to expand Mark's meager story. How carefully he tries to locate the date of Jesus' work (vss. 1, 2a). What do vss. 5 and 6 suggest if Luke is writing for Gentiles primarily? In vss. 7-9 and 17 he has almost word

for word the same account of John's preaching as we found in Matthew, showing the use of their common written source. Note, however, some new material which Luke adds in vss. 10-14, 15, 18. How does this strengthen your impression of John? How suddenly and briefly John's career ends in this gospel (vss. 19, 20)! Even in the baptismal account which follows John is quite forgotten (vss. 21, 22)! Has "the Mightier One" come, for Luke—the One who henceforth absorbs all attention?

Somewhere our author has found a special genealogy of Jesus, corresponding with that in Matthew only in a few names (vss. 23-38). Why does he trace Jesus' ancestral line back to Adam instead of simply from Abraham down (cf. Matt. 1:2)? Is it because he thought of Jesus in his relation to the whole race rather than to the Jewish nation? Notice that he uses substantially the same account of the temptation of Jesus which Matthew employs, but another order of events.

Early events of Jesus' ministry at Nazareth and Capernaum:

Luke 4:14-44. Opening his account of Jesus' Galilean ministry with words largely derived from Mark, but with added emphasis on Jesus' possession of the power of the Spirit, Luke passes at once to the rejection of Jesus by his own fellow-citizens (4:16-30), using here a fuller and richer narrative than that which Mark employs (cf. Mark 6:1-6 which occurs at a later point in the narrative). What characteristics of Jesus appear in this story of his rejection? Read also vss. 31-44, which are largely derived from Mark.

From the call of the Four to the choosing of the Twelve:

Luke 5:1-6:11. Having found a more striking account of Jesus' call of the first four disciples than Mark has given (see Mark 1:16-20), Luke here substitutes it (read 5:1-11), as he had previously done in the case of the rejection at Nazareth. Read 5:12-6:11, an interesting revision of Mark's narratives, noting especially the following additions: (a) Luke 5:17b, how carefully the Jewish religious leaders are said to have watched Jesus; but how gloriously he revealed his power before their very eyes; (b) 5:26, the awe in which Jesus was held; (c) 5:29, how gratefully Levi (Matthew?) responded to Jesus' proof of friendship and trust; (d) 5:39, an editorial comment, either showing a lack of comprehension of Jesus' saying about the new spirit and power of the gospel, or explaining why so many did not receive the new truth by reference to their stubborn preference for traditional views.

From the choosing of the Twelve to the sending of them

out: Luke 6:12-8:56. Notice that while Luke 6:12-16 has a parallel in Mark 3:12-19 and Luke 8:4-56 a parallel in Mark 3:31-5:24, Luke has inserted between these (in place of Mark 3:20-30) his 6:17-8:3 drawn from some other source, very likely the same from which Luke had already drawn his account of the rejection at Nazareth and the call of the four disciples. Read with care 6:17-49—a notable collection of sayings of Jesus, which agrees in main substance and

in order with the "Sermon on the Mount" as given in the First Gospel, chaps. 5-7, but is much shorter and as evidently intended for Gentile readers as the other is for the Jews. How do the "woes" of vss. 24-26 emphasize the blessings of the previous verses? State the principles of Jesus as set forth in this discourse, in your own words.

—Read 7:1-8:3. How did Jesus impress men of power, even strangers (7:1-10)? To what trouble does he go in order to help those in sorrow (vss. 11-17)? Why do you think John asks the question recorded in vs. 19, and just what does Jesus mean by his quotations from Isaiah (vs. 27; cf. Isa. 29:18, 19 and 61:1)? Does he refer to the new era of blessing which appears to have set in? What strong points does Jesus find in John (vss. 24-28a), and what is his final estimate of him? Does vs. 29b seem to you consistent with what Jesus has just said? Are these words perhaps the attempt of an editor to express his sense of the superiority of the gospel to anything which John had had a chance to experience? What does Jesus think of people who can see no good in so great a character as John (vss. 29-35)? Notice how in vss. 36-50 the characteristic of the people described in vs. 34 is illustrated. What marks of greatness in Jesus' character here manifested should have won these Pharisees?

—Read 8:4-56. Notice that, as mentioned above, all of these sections appear in Mark's Gospel in nearly the same order (Mark 3:31-5:43). Luke, however, has much softened Mark's story regarding the suspicions of Jesus' mother and brothers as to his sanity, perhaps because Mary was held in high respect among Christians and these brothers were now eminent members of the Christian community; perhaps also because he thought it impossible that they should ever have been thus suspicious of Jesus.

From the sending out of the Twelve to the departure from Galilee: Luke 9:1-50. Jesus then took a new step in the spreading of the good news (9:1-6). But a new enemy also was roused (vss. 7-9). Was it by suspicion of Jesus' motives and was there danger that Jesus would suffer John's fate, or had Herod's conscience become tender since John's death? Vss. 10-17 repeat Mark's story of the feeding of the five thousand. Read vss. 18-50, recalling the suggestions of Study V, eleventh day, and noticing Luke's additions: (a) Jesus was much in prayer in these days (vs. 18; cf. vs. 29); (b) the burden of the conversation on the mountain was Jesus' approaching death (vs. 31); (c) the rest of the Twelve were not told at this time of the transfiguration experience; (d) vs. 45 adds another explanation of the strange ignorance of the Twelve concerning Jesus' death; (e) Jesus is able to read his disciples' hearts (vs. 47).

With his face set toward Jerusalem Jesus continues his teaching and gracious works: Luke 9:51-19:28. In these ten chapters Mark is apparently Luke's source in 18:15-43 only. In 9:51-18:14 and 19:1-28 he is

using another book which Matthew must also have had (or perhaps two, of which Matthew had one) and for the preservation of which in this way we have great reason to be grateful. Notice that Luke seems to give the whole record the character of a solemn and deliberate journey to Jerusalem (see 9:51; 10:38; 13:22, 33; 17:11; 18:31, 35; 19:28), reminding us of Mark 10:32. Aside from this there seems to be no distinct plan or logical arrangement. Read 9:51-62 and notice what characteristics of Jesus appear in these two narratives.

—Read 10:1-24, considering what is the purpose of the sending out of the Seventy, as Luke looks at it, and in what aspect Jesus appears in this event and those that follow (vss. 17-24). Read also 10:25-37, a notable parable of Jesus, and 10:38-42, a memorable incident, and state in a few words the teaching of each.

—Following the analysis, read 11:1-28. Remembering that, in a talk about prayer, Jesus was probably drawing truths from the depths of his experience, state in your own words these principles which should govern a life of prayer (11:1-13). In vss. 14-28 notice with what solemn and prophetic dignity Jesus proclaims the sacredness of the divine power which he feels within him (vs. 20 especially), and the constant need of keeping the life pure in order to make room for God (vs. 28).

—Notice that from 11:29 to 13:9 there is a constant note of warning. Read 11:29-54, and notice of what danger or evil he warns his hearers in each successive paragraph. If these exist today, state them in modern terms.

—In all this rich collection of Jesus' teaching that Luke has preserved for us, chap. 12 is one of the richest and most applicable to men of today. Read 12:1-53 and sum up both the dangers against which it warns and the virtues that it enjoins.

—Read 12:54-13:9, noticing again the strong note of warning. Think what it all means if 12:54-59 was directed against the blindness of the Jewish leaders to the danger of their nation, and if the Galileans whom Pilate slew were Zealots seeking the kingdom of God by the sword, and the unfruitful fig tree (13:6) was the nation of Israel. Has this any meaning for today?

—Read 13:10-35, noticing the helpfulness of Jesus to the afflicted, his sternness toward the falsely religious Pharisees, his steadfastness in the face of foreseen death, and his pity for the impenitent nation.

—Read 14:1-14, and notice what it teaches about (a) the use of the Sabbath and (b) behavior as a guest and (c) behavior as a host. Are there still wider implications? Read also 14:15-35, noticing what the passage teaches about the conditions of participation in the kingdom.

—Read chap. 15—another wonderfully rich portion of Jesus' teaching preserved for us by Luke from this older book. Unlike some of the preceding chapters, it is all on one theme. What is this, and what does the chapter teach?

—Read chap. 16, also (except for vss. 16-18 whose presence here is difficult to explain) mainly on one theme. What is this? There is something very perplexing about vss. 1-9, but there is no doubt about the type of character described in vss. 10-13, or about the central teaching of vss. 19-31. Is this fitted for that time only, or is it also most needful in a prosperous, luxury-loving age like the present?

—There is no common theme of chap. 17 as a whole, though certain ideas recur. See the analysis, and reading 17:1-19 paragraph by paragraph, state the teaching of each. What manifestations of faith are illustrated in the second and third sections?

Read also 17:20-37. Here we find an apparent unity of subject but not so clearly of thought. Cf. vss. 20, 21 with 26-30. Has Luke perhaps brought together here different teachings on the subject of the coming of the kingdom and of the Christ without knowing just how they were related in thought? Has there always been perplexity on the subject of the "Day of the Lord" from the prophets down to the present? What teaching here is plain to you and helpful? Fix that in mind.

—Read 18:1-8 and 9-14. What is the common theme of these two sections? Cf. vss. 1 and 10. What is the teaching of each? Read 18:15-43, section by section (see analysis), and notice that in this passage Luke is again following Mark (chap. 10), and that you have also read all this in Matthew (chaps. 19, 20).

—Read 19:1-28, two sections taken, not from Mark, but from Luke's special source. To what class of society does Zaccheus belong, and what characteristic of Jesus stands out in this story? Is vs. 8 a boast or a vow? Name the qualities which Jesus commends in men or demands of them in this section and in the parable of vss. 11-28.

Events leading up to the trial and crucifixion of Jesus:

Luke 19:29-22:62. Throughout these chapters Luke follows Mark quite closely but occasionally omitting a paragraph and frequently adding details derived from some other source, perhaps oral tradition. With the aid of the analysis read 19:29-48, noticing Jesus' implied claim of messiahship and of authority in the temple. Vss. 37 and 39-44 are peculiar to Luke; cf. 13:34, 35.

—Read chap. 20 (cf. analysis), noticing the constant note of conflict with the Jewish leaders. Luke follows Mark very closely; the few changes (see vs. 36) are editorial only. Read 21:1-4, also from Mark.

—Read 21:5-38. This reproduces Mark's chap. 13, but with additions and changes which make it refer very distinctly to the destruction of Jerusalem (see vss. 21b, 22, 24, 28, 34-36; cf. I Thess. 5:1-11).

—Read 22:1-62. The issue of the conflict is no longer in doubt. Events now lead rapidly on to the Cross. Cf. the analysis and note that Luke, while in the main following Mark, makes several important additions. See (a) Jesus' strong desire to share one last Passover with his disciples (vss. 15-17); (b) his longing to be remembered (vss. 19b, 20b); cf. (c) the strife over who should be greatest (vss. 24, 27-30a); (d) his warning of the Twelve (vss. 35-38); (e) the intensity of his prayer in the garden (vss. 41, 43-45); (f) his prohibition of defense on the part of his followers (vss. 49, 51, 53b).

See also differences in 31:34 and in 56:62. All these add to the impressiveness and pathos of the narrative, and suggest Luke's use of an additional source, or much personal inquiry.

The trial and crucifixion of Jesus: Luke, chap. 23.

Did Jesus have a fair trial? Luke suggests a threefold accusation against Jesus (23:2, 5). Was the Sanhedrin right in its claim? In what sense, if at all, could Jesus rightly claim to be "king" (vs. 3)? What attitude do Pilate (vss. 4-7, 13-16, 20, 22b, 23b, 24) and Herod Antipas (vss. 8-12) take with regard to Jesus; and what characteristics are portrayed in these sketches furnished by Luke? Note Luke's further expansion of Mark's outline statements, and try to imagine the questions he asked and the people he consulted in procuring this added information: (a) crowds of friends and enemies followed every movement of Jesus and the authorities (vs. 27; cf. vss. 1, 4); (b) Jesus' heroic plea to his friends (vss. 28-31); (c) Jesus' treatment at the hands of his captors (vss. 32, 33b, 35-37; cf. 39-42); (d) Jesus' three cries from the Cross (vss. 34a, 43, 46); (e) signs accompanying his death (vss. 45a, 47); (f) a stranger's thoughtfulness (vss. 50, 51a, 53b) and preparations by the Galilean women (vss. 54-56).

The resurrection narratives. The additions of Luke to the narrative derived from Mark are here very notable. Besides the little touches in vss. 1b, 5a, 6b-8, we have several extended narratives, all different in substance, and most of them in location of the events, from those of Matthew: (a) vss. 9-12, the report of the women to the Eleven and Peter's visit to the tomb; (b) vss. 13-35, the walk to Emmaus; (c) vss. 36-49, the appearance in Jerusalem; (d) vss. 50-53, the ascension. Consider how much these narratives meant to Luke and to his readers; and what the faith in Jesus' resurrection meant to the whole early church.

Looking back over the whole gospel, what impression of Jesus does it give you? Was it worth while for Luke to have made the effort which he describes in 1:1-4? Is his gospel a valuable addition to the other two? Does it make them unnecessary? Wherein does it differ from Mark? From Matthew?

